

abhinna-nimitta-upAdAna-kAraNatva-of-Brahman

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Brahman is described in Shruti as the abhinna-nimitta-upAdAna-kAraNa of the world. Here, it is important to understand as to what exactly is the meaning of upAdAna-kAraNa and nimitta-kAraNa.

2. upAdAna-kAraNa

upAdAna-kAraNa is defined as आत्मनि कार्यजनिहेतुत्वम् उपादानत्वम्. This basically means स्व-तादात्म्य-वति कार्य-जनन-हेतुत्वम् उपादानत्वम्. (*Advaita Siddhi: Vol 4, Page 230*). The word “swa” refers to kArya. So, if x is stated as kArya of upAdAna-kAraNa y, then the definition requires:

- a tAdAtmya of x with y; and
- The causality in y regarding the birth of x.

This definition of upAdAna-kAraNa is generic and is common for both types of upAdAna-kAraNa, namely pariNAmaI-upAdAna-kAraNa and vivarta-upAdAna-kAraNa. (आत्मनि कार्यजनिहेतुत्वस्यैव उपादानलक्षणत्वात् , तस्य च परिणाम्यपरिणाम्युभयसाधारणत्वात् ।)

2.1 pariNAmaI-upAdAna-kAraNa

It is defined in VedAnta ParibhAshA as परिणामो नाम उपादानसमसत्ताकार्यापत्तिः । Thus, upAdeya (kArya) and upAdAna both have sama-sattA. The example is mrittikA-ghaTa.

Further, in the case of pariNAmaI-upAdAna-kAraNa, there is no requirement of ajnAna-of-upAdAna-kAraNa in the production of upAdeya. That is to say, (as per Advaita Siddhi,) in the case of upAdeya, there is स्वविषयकाज्ञानानपेक्षस्य तद्भावः. “Swa” refers to upAdAna-kAraNa.

For example, in the case of mrittikA-ghaTa, the production of ghaTa does not need mrittikA-vishayaka-ajnAna. However, in the case of shuktirUpya, there is a requirement of shuktikA-vishayaka-ajnAna (shuktikA-avachchhinna-chaitanya-vishayaka-ajnAna).

Thus, pariNAmaI-upAdAna-kAraNa is a case of सत्य-रूप-आपत्ति wherein there is no expectation of ignorance-of-pariNAmaI-upAdAna-kAraNa in the production of upAdeya - स्वविषयकाज्ञानानपेक्षस्य तद्भाव इत्येव सत्यरूपापत्तिपदेन विवक्षितत्वात्।

Thus, in the case of pariNAmaI-upAdAna-kAraNa:

- There is sama-sattA of kArya (pariNAma) vis-a-vis pariNAmaI-upAdAna-kAraNa; and
- There is no requirement of ajnAna-of-pariNAmaI-upAdAna-kAraNa in the production of kArya.

2.2 vivarta-upAdAna-kAraNa

VedAnta ParibhAshA defines vivarta as विवर्तो नाम उपादानविषमसत्ताकार्यापत्तिः । That is to say, vivarta refers to production of kArya which has vishama-sattA vis-a-vis upAdAna-kAraNa. Advaita Siddhi further prescribes विवर्ताधिष्ठानत्वं च विवर्तकारणाज्ञानविषयत्वमेव । In case of vivarta-upAdAna-kAraNa, it is, therefore, a requirement that production of kArya (vivarta) needs the ajnAna-of-vivarta-upAdAna-kAraNa. An example is shukti-rajata wherein shukti-avavchhhinna-chaitanya is the vivarta-upAdAna-kAraNa of shuktirUpya.

Thus, in the case of vivarata-upAdAna-kAraNa:

- There is vishama-sattA of kArya (vivarta) vis-a-vis vivarta-upAdAna-kAraNa; and
- There is a requirement of ajnAna-of-vivarta-upAdAna-kAraNa in the production of kArya.

2.3 A comparison of the two upAdAna-kAraNa may be done as under:

S. No.	pariNAmI-upAdAna-kAraNa	vivarta-upAdAna-kAraNa
1	There is tAdAmya of upAdeya with upAdAna.	There is tAdAmya of upAdeya with upAdAna.
2	There is kArya-janana-hetutva in upAdAna.	There is kArya-janana-hetutva in upAdAna.
3	upAdeya and upAdAna have sama-sattA.	upAdeya and upAdAna have vishama-sattA.
4	There is no expectation of ajnAna-of-upAdAna in the birth of upAdeya.	There is an expectation of ajnAna-of-upAdAna in the birth of upAdeya.
5	There is a vikAra in upAdAna. (BSB 1.4.26)	There is no vikAra in upAdAna.
6	In the mrittikA-ghaTa example, mrittikA is pariNAmI-upAdAna-kAraNa.	In the shukti-rajata example, shukti-avachchhinna-chaitanya is the vivarta-upAdAna-kAraNa.

2.4 Rebuttal of objections against upAdAna-kAraNatva of Brahman

Objection 1: Brahman is nirvishesha. How can then it be upAdAna-AraNa of the world? It is only that kAraNa which possesses vikAra, which is eligible to be called an upAdAna-kAraNa. And Brahman is accepted to be nirvikAra. So, Brahman cannot be the upAdAna-kAraNa. [ननु-निर्विशेषं चेत् ब्रह्म, कथं तदेव निमित्तमुपादानमिति अभिन्ननिमित्तोपादानकत्वं जगतः ? विकारवत्कारणस्यैवोपादानत्वात् , ब्रह्मणोऽविकारत्वात्.]

Answer: While Brahman cannot be pariNAml-upAdAna-kAraNa on account of the reasons adduced in the objection, Brahman can very well be the vivarta-upAdAna-kAraNa on account of being vivarta-adhishThAna. Vivarta-adhishThAna-tva is nothing but vivarta-upAdAna-kAraNa-ajnAna-vishayatva. परिणामितयोपादानत्वाभावेऽपि विवर्ताधिष्ठानतयोपादानत्वसंभवात्। विवर्ताधिष्ठानत्वं च विवर्तकारणाज्ञानविषयत्वमेव । Further, vArtikakAra says in BUBV 1.4.371 - अस्य द्वैतेन्द्रजालस्य यदुपादानकारणम् । अज्ञानं तदुपाश्रित्य ब्रह्म कारणमुच्यते ॥

The generic features of upAdAna-kAraNa namely tAdAtmya-with-kArya and kArya-janana-hetutva are present in Brahman.

Hence, Brahman can be the vivarta-upAdAna-kAraNa of the world. There is no incongruity therein.

It should be noted that pariNAml-upAdAna-kAraNatA of the world is in avidyA whereas vivarta-upAdAna-kAraNatA is in Brahman (avidyA-upahita-Brahman). Shata BhUshaNI says on page 229, Vol 3 - विशिष्टकारणताया एवाद्वैतमतेऽपि विवक्षणात्, अनावृतचिन्मात्रकारणताया अनङ्गीकाराच्च ।

Objection 2: If Brahman is the upAdAna-kAraNa, then satyatva of Brahman should inhere in the kArya world. That will lead to the objection of the world being satya. But the advaita holds the world to be mithyA.

Answer: Not so. The anvaya in kArya is seen of the dharma of only pariNAml-upAdAna-kAraNa. For e.g. mrit-tva and suvarNa-tva, which are the dharma of pariNAml-upAdAna-kAraNa namely mrittikA and suvaraNa, in the kArya ghaTa and ornaments. न च सत्योपादानत्वे सत्यत्वापत्तिः; परिणाम्युपादानधर्माणामेव मृत्त्वसुवर्णत्वादीनां कार्येऽन्वयदर्शनात् सत्योपादानत्वेऽप्यसत्यत्वोपपत्तेः । Brahman being the vivarta-upAdAna-kAraNa does not imply the presence of dharma satyatva in kArya-world.

Further, the pariNAml-upAdAna-kAraNa of the world being avidyA, both the world and avidyA have sama-sattA. Just as milk-curd, mrittikA-ghaTa have sama-sattA. Brahman, having differential sattA vis-a-vis the world will not and cannot have pariNAMitva. न चाविद्यापरिणामत्वेऽपि सत्यत्वापत्तिः; परिणाम्युपादानसमसत्ताकत्वरूपस्य सत्यत्वस्य परिणामत्वनिर्वाहकत्वात्, ब्रह्मसमसत्ताकत्वाभावेन तदपेक्षया परिणामत्वाभावात्, स्वसमानसत्ताकविकाराहेतुतया निर्विकारत्वोपपत्तेश्च ।

Objection 3: How can there be a common feature of upAdAnatva in satya-Brahman and asatya-avidyA?

Answer: If two entities have vaidharmya in some aspects, it does not imply that they cannot have sAdharmya in any other aspect. Because if kinchit-vaidharmya were to be contradictory to sAdharmya, then there cannot be sAdharmya at any place. However, that is not the case.

Since both Brahman and avidyA have स्व-तादात्म्य-वति कार्य-जनन-हेतुत्वम्, both possess upAdAna-tva despite having kinchit-vaidharmya on account of possessing satyatva and asatyatva respectively. नहि सत्यासत्यत्ववैधर्म्यं साधर्म्यविरोधि; अन्यथा किञ्चिद्वैधर्म्यस्यैव साधर्म्यविरोधित्वे साधर्म्यकथोच्छेदापत्तेः.

Objection 4: There is no need to accept avidyA as upAdAna-kAraNa as only Brahman can be held to be the upAdAna of prAtibhAsika entities such as shukti-rUpya etc as well as vyAvahArika entities such as AkAsha etc.

Answer: But there is anvaya-vyatireka between avidyA and the world. And hence, avidyA must be accepted as the upAdAna kAraNa of the world.

Objection 5: But anvaya-vyatireka can be explained by accepting avidyA as the nimitta-kAraNa of the world.

Answer: Not so. Because mere nimitta-kAraNa is not seen anywhere to be capable of producing effects. One must accept an upAdAna kAraNa. Just as ghaTa and ornaments require pariNAmi-upAdAna-kAraNa, AkAsha etc also require avidyA as pariNAmi-upAdAna-kAraNa. ननु अविद्योपादानत्वकल्पना न युक्ता; ब्रह्मण एव रूप्याकाशाद्युपादानत्वसंभवात्, अविद्यान्वयव्यतिरेकस्य निमित्ततामात्रेणान्यथासिद्धेरिति- चेन्न; घटकुण्डलादेः परिणाम्यपेक्षादर्शनेन गगनादावप्यविद्यायाः परिणाम्युपादानत्वस्यावश्यकत्वात् ।

Objection 6: PariNAma which is satya-rUpa-Apatti (production of satya vastu) can be accepted in case of mrittika-ghaTa. But what is the need of pariNAma i.e. satya-rUpa-Apatti in the case of asatya-kArya such as shukti-rUpya? Shukti-rUpya being asatya does not require pariNAma which is nothing but satya-rUpa-Apatti. Therefore, your vyApti - यत्र यत्र कार्यत्वम्, तत्र तत्र परिणाम्युपादानापेक्षत्वम् - is invalid.

Answer: Not so. satya-rUpa-Apatti refers to स्व-विषयक-अज्ञान-अनपेक्ष-कार्य-आपत्तिः. In case of mrittika-ghaTa, there is no expectation of mrittika-vishayaka-ajnAna for the production of kArya-ghaTa. However, in the case of shukti-rUpya, there is an expectation of ajnAna-of-shukti-avachchhinna-chaitanya.

In the case of world-Brahman, while there is expectation of ajnAna-of-Brahman, there is no expectation of ajnAna-of-“ajnAna-of-Brahman”. Hence, there is satya-rUpa-Apatti of the world vis-a-vis ajnAna-of-Brahman, whereby “ajnAna-of-Brahman” is the pariNAmi-upAdAna-kAraNa.

Therefore, the above-mentioned vyApti is valid with respect to satya-rUpa-Apatti.

Further, avidyA on account of being vikArI is suitable as upAdAna.

न च सत्यस्य रूप्यादेः सत्यरूपापत्तिमत्परिणाम्यपेक्षा नास्तीति न सर्वत्रोपादेये तदपेक्षानियम इति - वाच्यम्; स्वविषयकाज्ञानानपेक्षस्य तद्भाव इत्येव सत्यरूपापत्तिपदेन विवक्षितत्वात्। नहि ब्रह्माज्ञानस्य रूप्यादिभावापत्तौ स्वविषयकाज्ञानं व्यवधायकमस्ति (अपेक्षणीयमस्ति) ।

World, being a kArya, needs a sama-sattAka-pariNAml-upAdAna-kAraNa. That is possible only in case of avidyA.

- In case of sattA-dvaividhya-vAda, Brahman has pAramArthika-sattA and everything else including ajnAna, AkAsha, shuktirUpya have prAtibhAsika-sattA. Here, both ajnAna and the world will have sama-sattA.
- In case of sattA-traividhya-vAda, ajnAna and vyAvahArika-vastu will have sama-sattA whereas tUlaAjnAna and prAtibhAsika-vastu will have sama-sattA.

Objection 7: How does the definition of upAdAna-kAraNa i.e. स्व-तादात्म्य-वति कार्य-जनन-हेतुत्वम् उपादानत्वम् not have ativyApti in nimitta-kAraNa?

Answer: Because there is no tAdAtmya between nimitta-kAraNa and kArya. None says - कुलालो घटः.

Question 8: What exactly is the prayojaka of upAdAnatvam and upAdeyatvam?

Answer: The prayojaka of upAdAnatvam is anvayi-kAraNatvam and the prayojaka of upAdeyatvam is sAditvam. Thus, wherever there is anvayi-kAraNatvam, there is upAdAnatvam and wherever there is sAditvam, there is upAdeyatvam.

Question 9: What exactly is anvayi-kAraNatvam?

Answer: If a kAraNa inheres in kArya, then it is called anvayi-kAraNa. (यत् कारणं कार्ये अपि अनुगच्छति, तत् अन्वयि-कारणम्. यत् यद्वाव-अनुरक्त-बुद्धि-बोध्यम्, तत् तद्-अन्वयि-कारणकम्). For example, pot is known with a buddhi which is coloured with clay-ness. Hence, clay is called anvayi-kAraNam. Nimitta kAraNa does not inhere in kArya.

Objection 10: Clay is the upAdAna-kAraNa of pot and hence pot appears as connected/identified (anuviddha/abhedena-prateeti) to/with clay. If avidyA were to be the upAdAna-kAraNa of the world, then avidyA should also appear connected/identified to/with the world?

Answer: There is no such rule that if x is the upAdAna-kAraNa of y, then y should appear as connected/identified to/with x. Pot-rUpa has pot as upAdAna. But it does not appear as “rUpa is pot”. Similarly, in Vaisheshika philosophy, three dvayaNuka combine together to form one trayaNuka. However, there is no appearance of non-difference (abhedena-prateeti) of trayaNuka with dvayaNuka.

All that is required is that there should exist some dharma which appears in both upAdAna-kAraNa and upAdeya. And that is present in case of ajnAna and the world such as jaDatva, drishyatva, anirvachanIyatvam etc. Therefore, even if there is an absence of “world is ajnAna” like “pot is clay”, still there is presence of “ajnAna is jaDa” & “world is jaDa”.

Basically, it is not necessary that there should be appearance of identity of upAdAna and upAdeya as qualified with their respective upAdAnatA-avachchhedaka and upAdeyatA-avachchedaka (i.e. ajnAnatva and jagat-tva respectively). There can be the appearance of identity as qualified by an avachchhedaka which is not upAdAnatA-avachchhedaka and upAdeyatA-avachchedaka respectively. Thus, jaDatva is neither upAdAnatA-avachchhedaka nor upAdeyatA-avachchedaka and yet ajnAna and world both appear along with this dharma and this enables the upAdAna-upAdeya-sambandha.

Similarly, world and Brahman also satisfy this criterion of upAdAna-upAdeya as both of them have is-ness. ब्रह्मणोऽपि तर्हि सत्तालक्षणः स्वभाव आकाशादिष्वनुवर्तमानो दृश्यते ।

Objection 11: Such definition of yours regarding pariNAmaI-upAdAna-kAraNa and vivarta-upAdAna-kAraNa is at variance with PanchadashI 13.47. The definitions mentioned in PanchadashI have nothing to do with sama-sattA or vishama-sattA of upAdeya vis-a-vis upAdAna. Instead, the definitions propounded there are as under:

मृदूपस्यापरित्यागाद्विवर्तत्वं घटे स्थितम् ।
परिणामे पूर्वरूपं त्यजेत्तत्क्षीररूपवत् ।
मृत्सुवर्णे निवर्तते घटकृण्डलयोर्न हि ॥ ४७॥

Answer: That is an alternative view wherein pariNAma and vivarta are defined as - कारणस्य स्वरूपतः एव अन्यथाभावः परिणामः, and स्वरूपम् अपरित्यज्य कारणस्य अन्यथाभावः विवर्तः. Here, milk appears as curd after swarUpa-modification whereas mrittikA appears as ghaTa without leaving its swarUpa. Curd does not appear as milk but ghaTa continues to appear as mrittikA. So, curd becomes a pariNAma of milk but ghaTa becomes a vivarta of clay.

VedAnta SAra also says the same vide सतत्त्वतोऽन्यथाप्रथा विकार इत्युदीरितः । अतत्त्वतोऽन्यथाप्रथा विवर्त इत्युदीरितः ॥

By this definition, both rajju-sarpa and mrit-ghaTa are qualified as examples of vivarta-kAraNa.

However, it is only with sthUla-drishTi that such classification has been made. In siddhAnta, mrittikA is held as pariNAmaI-upAdAna-kAraNa as evident in BSB 1.4.26 - विकारात्मना च परिणामो मृदाद्यासु प्रकृतिषूपलब्धः ।

Further, milk-vishesha or mrit-pinDa cannot be stated to be pariNAmaI-upAdAna-kAraNa, rather it is mrittikA-avayava (referred as mrittikA) or milk-avayava (referred as milk) that can be held to be the pariNAmaI-upAdAna-kAraNa.

As explained in BrihadAraNyaka Upanishad 1.2.1, it is the mrittikA which is the kAraNa and not the mrit-pinDa etc, as the anvaya-vyatiireka is applicable between mrittikA-ghaTa and not between mrit-pinDa-ghaTa. [मृदादेः कारणत्वात् । मृत्सुवर्णादि हि तत्र कारणं घटरुचकादेः, न पिण्डाकारविशेषः, तदभावे भावात् । असत्यपि

पिण्डाकारविशेषे मृत्सुवर्णादिकारणद्रव्यमात्रादेव घटरुचकादिकार्योत्पत्तिर्दृश्यते । तस्मान्न पिण्डाकारविशेषो घटरुचकादिकारणम् । असति तु मृत्सुवर्णादिद्रव्ये घटरुचकादिर्न जायत इति मृत्सुवर्णादिद्रव्यमेव कारणम्, न तु पिण्डाकारविशेषः ।]

All kAraNa produce kArya by sublimating the prior kArya. Thus, mrittikA produces ghaTa as a kArya by sublimating the pUrva-kArya such as mrit-pinDa.

It has also been rejected that there is nothing called mrittikA other than mrit-pinDa, ghaTa etc. This is on account of continuance of perception of mrittikA in the effects such as ghaTa etc. The mrittikA-avayava continue to be seen in mrit-pinDa, ghaTa etc. पिण्डादिगतानां मृदाद्यवयवानामेव घटादौ प्रत्यक्षत्वेऽनुमानाभासात्सादृश्यादिकल्पनानुपपत्तेः ।

Thus, basically as per bhAshya, mrittikA is a sAvayava dravaya which is made of mrittikA-avayava. These mrittikA-avayava situate in different permutations and combinations giving rise to different kAryAs. One kArya-vishesha such as mrit-pinDa cannot be stated to be kAraNa of another kArya-vishesha such as ghaTa, on account of absence of anvaya-vyatirekA between kArya-1 and kArya-2. Instead, the same mrittikA-avayava is kAraNa of both mrit-pinDa and ghaTa. There is no anvaya-vyatireka between mrit-pinDa and ghaTa. However, there is anvaya-vyatireka between mrittikA (mrittikA-avayava) and ghaTa. Hence, it is the mrittikA which can be said to be the kAraNa. (BBVS, Volume 2, Page 623)

Extending the same analogy, milk cannot be said to be kAraNa of curd. Rather, it is the milk-avayava which are qualified to be called kAraNa. Also, milk cannot be said to be upAdAna-kAraNa of curd on account of absence of tAdAtmya between milk and curd. When curd is, milk is not. For tAdAtmya, both entities should be present. However, there can be tAdAtmya between milk-avayava and curd as both are present.

However, with sthUla-drishTi, the description mentioned in PandhadashI and VedAnta SAra, which does not have mention of differential-sattA, can be used. The intention of PanchadashI, VedAnta SAra, BhAshya is identical and that is to show that there is tAdAtmya between Brahman and the world. As per siddhAnta, for pariNAmi-upAdAna-kAraNa and vivarta-upAdAna-kAraNa, the differentiation of sattA is a must.

3. **Nimitta-kAraNa**

Nimitta-kAraNa-tva is the synonym of kartritva. Nimitta-kAraNa means kartA. **LaghuchandrikA defines nimitta-kAraNa as उपादान-गोचर-कार्य-अनुकूल-ज्ञान-वत्त्वम्** (*Advaita Siddhi, old edition, page 759*).

VedAnta ParibhAshA, in respect of Brahman, defines kartritva as कर्तृत्वं च तत्तदुपादानगोचरापरोक्षज्ञानचिकिर्षाकृतिमत्वम्. According to this definition, Brahman is nimitta-kAraNa of the world on account of possessing the following:

1. जगत्-उपादान-गोचर-अपरोक्ष-ज्ञान-वत्त्वम्. This means that Brahman, the nimitta-kAraNa, possesses the aparoksha-jnAna which has jagat-upAdAna as the vishaya. (On account of MunDaka Shruti - यः सर्वज्ञः सर्ववित् यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥)
2. जगत्-उपादान-गोचर-चिकीर्षा-वत्त्वम्. ChikIrshA refers to a desire of doing some work. In this context, it means that the nimitta-kAraNa should possess a chikIrsha with respect to jagat-upAdAna. (On account of TaittirIya Shruti - सोऽकामयत, बहु स्यां प्रजायेय)
3. जगत्-उपादान-गोचर-कृति-मत्त्वम्. This refers to the act of creation having jagat-upAdAna as the vishaya. (On account of Shruti - तन्मनोऽकुरुत)

Now, avidyA being an inert entity, cannot have अपरोक्ष-ज्ञान-वत्त्वम्. Hence, only Brahman (avidyA-upahita-Brahman) can be the nimitta-kAraNa on account of being chetana.

Further, as SiddhAnta Lesha Sangraha mentions in page 134, chikIrshA and kriti, on account of being kArya, would require another nimitta-kAraNa and **would, hence, lead to anavasthA.**

The definition as per the advaita siddhAnta, therefore, is as enunciated by LaghuchandrikA. And that is - उपादान-गोचर-कार्य-अनुकूल-ज्ञान-वत्त्वम्. Thus, in the case of ghaTa, the entity which has mrittikA-vishayaka-ghaTa-upayukta-jnAna is the nimitta-kAraNa and it is not necessary that he should have mrittikA-vishayaka-ghaTa-upayukta/prayojaka-chikIrshA and kriti. A potter remains a nimitta-kAraNa even if he does not desire to create a pot or does not actually create a pot. (anukUla refers to upayukta/prayojaka)

kArya-anukUla-jnAna means a jnAna which is upayukta/prayojaka to produce the kArya.

Thus, chikIrshA and kriti have no entrance in the definition of nimitta-kAraNa as per siddhAnta. That is why in VivaraNa, even the jIva is called the kartA (nimitta-kAraNa) of sukha because jIva possesses the jnAna which is upayukta in production of sukha even though he does not have chikIrshA and kriti with respect thereto.

Objection: In case of shuktiRUpya, who would be the nimitta-kAraNa?

Answer: sAkshI of shuktiRUpya is the kartA of shuktiRUpya. The sAkshI of shuktiRUpya possesses upAdAna-gochara-kArya-anukUla-jnAna-vattvam. And hence it would be the kartA despite the absence of shuktiRUpya-prayojaka-ichchhA and shuktiRUpya-prayojaka-kriti.

This jnAna-vattva is possible on account of modification of sattva-ansha of avidyA. And in the case of Ishwara, it is achieved through mAyA-vritti and does not rely on Brahman being adhishThAna (and hence sarvajna). The jnAna-vattva of Ishwara is achieved through mAyA-vritti.

LaghuchandrikA says - अतएव सत्त्वांशपरिणामेत्यादिना ज्ञानमात्रं कर्तृत्वं वक्ष्यते। सत्त्वांशे परिणामेति । अधिष्ठानत्व सामर्थ्यात् न सार्वज्यलाभः, येन त्वदुक्तं दूषणं स्यात्, किन्तु मायावृत्तिरूपं यत् कार्यानुकूलज्ञानं तद्वत्त्वरूप-कर्तृत्व-सामर्थ्यात् इति भावः।

Thus, same Brahman, while being avidyA-upahita becomes upAdAna-kAraNa and while being avidyA-vishayaka-avidyA-pariNAma-anukUla-jnAna-vat becomes the nimitta-kAraNa.

4. **abhinna-Nimitta-upAdAna-kAraNatva-of-Brahman**

Objection 1: Brahman is stated to be the kAraNa of this world through जन्माद्यस्य यतः. However, why should Brahman be accepted as upAdAna-kAraNa? Let it be nimitta-kAraNa only. This is so on account of the following:

- the creation is preceded by reflection (ईक्षापूर्वककर्तृत्वश्रवणात्) through Shruti ‘स ईक्षाञ्चक्रे’, ‘स प्राणमसृजत’. This kind of causality is seen in nimitta-kAraNa such as kulAla.
- The world, which is kArya, is impure, sAvayava and achetana. So, the upAdAna-kAraNa also should be like that. Brahman is shuddha, niravayava and chetana.

Therefore, the Brahman-kAraNatva-Shruti should imply only nimitta-kAraNatva of Brahman and not the upAdAna-kAraNatva.

Answer: Not so. On account of pratijnA and drishTanta as tabulated below. The pratijnA refers to sarva-vijnAna from eka-vijnAna. That is possible only in case of upAdAna-kAraNa as kArya is not different from upAdAna-kAraNa. Such is not the case with nimitta-kAraNa which has the vyatireka with kArya, like a carpenter has vyatireka from the product. तत्र चैकेन विज्ञातेन सर्वमन्यदविज्ञातमपि विज्ञातं भवतीति प्रतीयते । तच्चोपादानकारणविज्ञाने सर्वविज्ञानं सम्भवति, उपादानकारणाव्यतिरेकात्कार्यस्य । निमित्तकारणाव्यतिरेकस्तु कार्यस्य नास्ति, लोके तद्व्यतिरेकदर्शनात् । (BSB 1.4.23)

pratijnA	drishTanta
उत तमादेशमप्राक्स्थो येनाश्रुतश्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम्	यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातस्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्
	एकेन लोहमणिना सर्वं लोहमयं विज्ञातस्यात्
	एकेन नखनिकृन्तनेन सर्वं कार्पायसं विज्ञातस्यात्
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति	यथा पृथिव्यामोषधयः सम्भवन्ति
आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम्	स यथा दुन्दुभेर्हन्यमानस्य न बाह्याऽशब्दाऽशक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः

Further, no nimitta-kAraNa other than Brahman is possible as Shruti says for before creation - एकमेवाद्वितीयम्. There would arise a conflict between pratijnA and drishTanta if other nimitta-kAraNa is assumed. It will not be possible to have sarva-vijnAna from eka-vijnAna then. Therefore, Brahman is nimitta-kAraNa on account of absence of any other ordainer, whereas Brahman is upAdAna-kAraNa on account of the absence of any other upAdAna. तस्मादधिष्ठात्रन्तराभावादात्मनः कर्तृत्वमुपादानान्तराभावाच्च प्रकृतित्वम् ॥

Further, as stated in BSB 1.4.24, Brahman has both kartritva (nimitta-kAraNatva) and prakriti-tva (upAdAna-kAraNatva) on account of abhidhyA-upadesha (teaching of will to create i.e. abhidhyA). As mentioned in Shruti ‘सोऽकामयत बहु स्यां प्रजायेय’ and ‘तदैक्षत बहु स्यां प्रजायेय’, there is mention of swatantra-pravritti preceded by deliberation, which shows Brahman as nimitta-kAraNa. Further, the Shruti shows upAdAna-kAraNatva of Brahman because the will to become many relates to Brahman itself.

Further, as explained in BSB 1.4.26, the Shruti says तदात्मानं स्वयमकुरुत - which demonstrates both kartritva and karma-tva of Brahman. (आत्मानमिति कर्मत्वम् , स्वयमकुरुतेति कर्तृत्वम्). One should not argue as to how can a pre-existing entity, standing as the kartA be reduced to karma. This is possible through pariNAMA, just as in the case of mrittikA. Brahman is thus the upAdAna-kAraNa on account of pariNAMA which is mentioned as sAmAnAdhikaraNya in Shruti “सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च॥” [*sat - pratyaksha bhUta-traya, prithivI, jala, agni; asat - paroksha bhUta-dvaya, vAyu, AkAsha; nirukta - vaktum shakyam such as ghaTa etc; aniruktam - vaktum ashakyam such as kapota etc; RatnaprabhA*] SAmAnAdhikaraNya is possible only in the case of upAdAna-kAraNa.

However, as explained in BSB 2.1.14, one should not thereby deduce that Brahman is pariNAmI-upAdAna-kAraNa as Brahman is described as changeless. [Page 332, Brahma Sutra BhAshya, SwamI GambhIrAnanda]

It should be noted that BSB 1.4.23 to 1.4.26 and subsequently 2.1.14 to 2.1.20 present Brahman as upAdAna-kAraNa predominantly on account of the premise of sarva-vijnAna by eka-vijnAna. This is the generic feature of upAdAna-kAraNa only and not of nimitta-kAraNa. This is because kArya is non-different, avyatirikta, ananya with upAdAna-kAraNa alone and not nimitta-kAraNa.

This feature of tAdAtmya/ananyatva/non-difference/avyatireka of kArya vis-a-vis upAdAna-kAraNa is a generic feature of both pariNAmI-upAdAna-kAraNa as well as vivarta-upAdAna-kAraNa. Whether the drishTanta is taken of mrittikA-ghaTa or of rajju-sarpa, the emphasis in bhAshya is to show the ananyatva of kArya with Brahman. Hence, the drishTanta of both pariNAmI as well as vivarta upAdAna-kAraNa work here. These examples should not be confused to portray the sama-sattA or vishama-sattA of the world vis-a-vis Brahman.

The pariNAmI-upAdAna-kAraNa of the world is ajnAna whereas vivarta-upAdAna-kAraNa is avidyA-upahita-Brahman.

Objection 2: The Shruti says - 'स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत्'. Here, prior to 'सच्च त्यच्चाभवत्', already the Shruti has said 'इदं सर्वमसृजत'. So, your claim of sAmAnAdhikaraNya leading to tAdAtmya leading to upAdAna-kAraNatva of Brahman relying on 'सच्च त्यच्चाभवत्' is misplaced because this Shruti is not pertaining to creation. The creation was already spoken. If you hold 'सच्च त्यच्चाभवत्' to be creation-vishayaka, then there will be punarukti-dosha.

Answer: Not so. There is no sequentiality in anupravesha and sadAdi-bhavana. The lyapa-pratyata should be understood on the similar lines as sleeping with mouth open where sleep and opening of mouth are at same time and there is no sequence therein. सदादिभवनस्यैव जगत्सृष्टिरूपतया तदानन्तर्याभावात् , तदनुप्रविश्येत्यस्य मुखं व्यादायेतिवदुपपत्तेः । (Advaita Siddhi, vol 4, page 243, DakshiNAMurti MaTh edition). Or else, as per LaghuchandrikA, 'इदं सर्वमसृजत' refers to apanchIkrita-srishTi whereas 'सच्च त्यच्चाभवत्' refers to panchIkrita-srishTi.

There is no punarukti-dosha either. If Shruti only said 'इदं सर्वमसृजत', then there could have arisen a doubt that Brahman is only nimitta-kAraNa as no sAmAnAdhikaraNya implying tAdAtmya is mentioned. However, when Shruti clarifies sAmAnAdhikaraNya through 'सच्च त्यच्चाभवत्', it is clear that Brahman is upAdAna-kAraNa. न चेदं सर्वमसृजतेत्यनेन पौनरुक्त्यम् , निमित्तत्वमात्रभ्रान्तिव्युदासपरत्वात् ।

Objection 3: Your claim of Brahman as both upAdAna-kAraNa and nimitta-kAraNa can be rejected by anumAna -

(a) जगदुपादानं न कर्तुं, द्रव्योपादानत्वात्, मृद्वत् - The upAdAna-kAraNa of the world cannot be nimitta-kAraNa. On account of being upAdAna-kAraNa of dravya (world). For example, mrittikA, which is not the nimitta-kAraNa of pot.

(b) जगत्कर्ता वा न द्रव्योपादानम्, कर्तृत्वात् , कुलालादिवदित्यादिना - The nimitta-kAraNa of the world cannot be upAdAna-kAraNa of dravya. On account of being nimitta-kAraNa. For example, the potter etc, who are not the upAdAna-kAraNa of dravya.

Answer: These anumAna are rejected by Shruti and hence cannot be admissible. Further, the first anumAna has jaDatva i.e. chit-bhinnatva as upAdhi (drishTanta mrittikA has sAdhya (non-kartritva) and jaDatva, but paksha Brahman has sAdhana (dravya-upAdAnatva) but no jaDatva. Thus, jaDatva has sAdhya-vyApakatva but sAdhana-avyApakatva and is hence an upAdhi as per the definition साध्यव्यापकत्वे सति साधनाव्यापकत्वम्). In the second anumAna, sarva-anantarayAmitva i.e. sarva-antaryAmi-bhinnatva is upAdhi. Potter has sAdhya

and sarva-antaryAmi-bhinnatva, but paksha has sAdhana and yet not sarva-antaryAmi-bhinnatva. Hence, both these anumAna are faulty. **Thus, paksha Brahman is both upAdAna-kAraNa and nimitta-kAraNa.** न च जगदुपादानं, न कर्तृ, द्रव्योपादानत्वात्, मृद्वत्, जगत्कर्ता वा न द्रव्योपादानम्, कर्तृत्वात्, कुलालादिवदित्यादिना सत्प्रतिपक्षत्वम्; श्रुतिविरोधेन हीनबलत्वात्, आद्येऽनुमाने जडत्वस्य द्वितीयानुमाने सर्वानन्तर्यामित्वस्य चोपाधित्वात्, बाधोन्नीततया पक्षेतरत्वेऽपि दोषत्वात् । तस्माज्जगदुपादानं ब्रह्म कर्तृ चेति सिद्धम् ॥ (Advaita Siddhi. Vol 4. Page 253-254. DakshiNAmurti MaTh)

References:

1. BrihadAraNyaka upanishad BhAshya, 1.2.1
 2. Brahma SUtra BhAshya, 1.4.23-26
 3. Advaita Siddhi, Vol 3 and 4, DakshiNAmUrti MaTh edition.
 4. SiddhAnta Lesha Sangraha, Page 133, Achyuta GranthamAlA.
 5. BrihadAraNyak BhAshya VArtika SAra, Vol 2, Page 623, 628
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